/377/

*1778 *796 539 "Demon Kosil'awari, wife of the demon, in this moment I have come to acquit myself with these three animals, on this day, the day of thy anniversary. I have come with the whole assembly to acquit ourselves on behalf of our herds and (our) health."

[782] In conclusion I shall reproduce the prayer which is addressed to Mount Sajama and to the Lauca River when a specimen of each of the three kinds of animals which comprise the herds of the Čipaya is sacrificed to the latter:

Saxama-mal'ku	awiaturu	awitiškal'a	Maria	L'auka	ti
Sacred Sajama	shepherd	make feed	Mary	Lauca	these

čep	pakčal'a	awitiška	parwal'a	para	simpre
three	heads of livestock	make feed	grass	for	always

awitiška.
made feed.

"Sacred Sajama (thou) the shepherd, make us able to feed, Mary Lauca, (grant us) to feed these three kinds of animals, (give us grass) to feed them."

*796 231 ● 236 Religious Practices at Sheep-shearing Time.

In the beginning of February the Indians of the saya taxata went away to shear their sheep. They came back from their "water houses" with huge packs of llama and sheep wool which they piled [532] up in their huts. This return was the occasion for a festival which chiefly consisted of offering libations of alcohol over the piles of wool and of offering coca and alcohol to the small earthen llamas (Pl. XVII, B /see p. 138/) lined up inside the hut on a table. A few llamas had been led to the village, and the Indians came from time to time to drop some coca leaves and drops of alcohol on their backs, while imploring the demons and saints to increase these animals, to protect them, and to make the grass on which they feed grow.

/377 cont./

*796 231 236 535 Heated by the alcohol, some Indians danced distractedly across the village streets. These were the only manifestations which I observed during this festival.

Pagan-Christian Practices to Obtain Rain.

*796 781 857 At the end of January, as the sky remained implacably blue, the Čipaya feared a drought and the destruction of their pastures. After general deliberation they decided to have recourse to public [185] prayers. These were made by all the children, who were obliged to fast during the morning and were then sent in a procession to the church to /378/ circle the cross facing the court in front on their knees. The same ceremony took place before the small chapel, whose steps the children ascended on their knees. A sheep was sacrificed on this occasion, and the four corners of the cross's stand [262] were sprinkled with its blood. The meat /of the sheep/ was consumed solely by the children.

527 Carnival Festival.

Carnival for the Čipaya Indian is the festival par excellence *[796] beside which all the others are only pious duties. At Carnival [803] /Figure 36 appears here./ /379/ although he observes some rites his aim above all is to drink and dance until he falls down dead [578] drunk. If a few bloody scuffles with the people of the other saya are added to these amusements, his happiness is complete. Carnival is also the only leaven of activity for him, the only moment of the year in which his mind can rest with complacency and of which he thinks in terms of its sottishness and unconcern for the future. The prospect of being present at a festival which had been so much extoled was alone powerful enough to keep me in Chipaya behond the time I had set. I had, however, every reason to feel deceived, and the Čipaya themselves showed me their disappointment in a not very successful carnival. Good intentions were not lacking but the alcohol, the precious alcohol, [439] and the no less precious coca. The crisis which elsewhere was tossing up Latin American presidents was depriving the Čipaya of their outlets for the export of their cheeses and condemning them to celebrate Carnival by diluting their alcohol with water.

[Text continues on P. 110]

Carangas-
Chipaya

/160 cont./

233 Those who prefer to reside in the village go to them[1] at more or less close intervals to take a look at their sheep and pigs or to make their [897] cheeses. The watch over the flocks is usually entrusted to the children from the age of seven or eight. Their parents shift on them [842] the most engrossing work and from this obtain more leisure — from whence comes the ardent desire which all show to have numerous progeny.

[422] [231] Livestock is individual property. Each Indian has about 20 sheep (uša), an indefinite number of pigs (kuči), and several llamas (xwala). Each family recognizes its animals by a special mark cut in the ear.

[616] Each Indian has the right to let his flocks graze freely on /161/ the pastures belonging to his saya (moiety). No markers mark the boundary, but the Indians know it perfectly and every animal which crosses it is instantaneously slaughtered and eaten by the members of the other saya. In such a case no claim is allowed.

231 233 The shepherds have dogs /paku/, middling in size, with rather long hair and sharp teeth, to guard the flocks. These animals, which are very attached to their masters, can be formidable. I have seen one pursue a llama and kill it in the wink of an eye without its astounded owner having time to intervene.

236 233 [912] Sheep shearing (čipla) takes place at the same time for the whole tribe. The Indians use blades cut out of some old tin can for this operation. When they have finished a festival is organized and all return to the village, dancing and singing and quite tipsy.

233 262 Like all pastoral people the Čipaya are loath to consume the meat of their livestock. They consent to this sacrifice only on the occasion of a public or private festival when they may taste the meat of the animals ritually slaughtered. Only the rich can from time to time allow themselves the luxury of killing a beast of their [231] flock. Even in this case the slaughter of a sheep or pig is accompanied by a certain religious ceremony.

[1] [i.e., To their "water houses" or estancias--Analyst]

5:La Barre E-5 (1937-1938) 1946
SF24 Uru SF24
Chipaya

ficed to the house spirits, and a cup of blood is presented with all kinds of offerings and decorations to the stuffed cat, which is kept in a corner.

The herds of each family are protected by a special samiri—a stuffed sheep buried ritually in a corral together with offerings of blood, herbs, and coca, and with a box containing images of sheep made of grease, mineral powders, flowers, sweets, and several other magical substances.

Whenever an animal is slaughtered for food, a short ceremony takes place with offerings of coca and chicha. The head is placed on an improvised altar decorated with flowers, on which they also place coca and the cupulae with the sacred mixture. The natives salute the head, offer it coca, and pour a few drops of chicha or alcohol in its honor.

After shearing the llamas and sheep, the *Chipaya* make libations on the wool and offer coca and chicha *to small clay images of sheep and* llamas. These images are also deposited on Christmas Eve on the church's main altar.

Shamanism.—Certain diseases attributed to supernatural causes are treated by the yatiri. He makes the usual libations and offerings, and kills a sheep by pulling out its heart, which is placed on the ailing region of the patient's body.

Divination is practiced by the examination of a bunch of coca leaves.

FOLKLORE

Chipaya folklore is essentially the same as that of the *Aymara*. The tales collected by Métraux (1935 c, pp. 395–415) deal with the misfortunes of Fox, the trickster, who is fooled by Condor and Duck. The motifs of the magic pregnancy and of the miraculous recognition of the unknown father which form part of the myth of Coniraya, recorded by Francisco Davila, in Huarochiri, occur also in a *Chipaya* tale. Other elements of the same tale show close relationship with *Chiriguano* folklore. The *Chipaya* represent themselves as the last survivors of the chullpa people who have been exterminated by the Sun, an obvious survival of the myth of the destruction of mankind as told in the ancient Andean mythology.

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